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It should require no special pleading to convince the open mind as to the proper place of ancient history in any scheme of higher education. Like the Classics, it acts as a check upon the utilitarian movement which rejects every study that has no immediate bearing on the practical concerns of life; through the patient labors of the archaeologist, its verification is complete, and it has its uses, even in an age of steam and electricity, to combat the routine spirit and unfold to our vision the long and tedious journey of mankind towards the realization of wider opportunity, more freedom and happiness. The argument against ancient history, that it belongs to the dead material of a buried past, has been answered a thousand times; the answer need not be repeated here. It is well, however, to refer to one persistent claim of the utilitarians, that we should have more of vocational civics and less of history, as a means of training the youth for citizenship. Some faithful teachers are possessed with this notion, as a result of their own one-sided training in history, which destroys all sympathy with the remote past. Many a graduate student 'majors' in a limited period of modern history, and in due course of time receives the degree of Doctor of Philosophy. He may have a profound knowledge of the Napoleonic Era or of the Industrial Revolution, but with regard to what goes before his mind is a perfect blank. Clio is a jealous muse and does not reveal her secrets to those who tarry but a day at her temple; therefore, I would prescribe for the diligent seeker after truth a residence of four years, or cycles, devoted respectively to ancient, medieval, modern history, and thesis preparation. The doctorate in history would then become invested with a new significance, and, moreover, the tendency to extreme specialization would receive a decided check. A sympathetic attitude towards ancient history may be cultivated among teachers by the reading of carefully selected books, such as Butcher's *The Originality of Greece*, and *Some Aspects of the Greek Genius*, Zielinski's *Our Debt to Antiquity*, Marvin's *The Living Past*, Collins's *The Greek Element in English Poetry*, Freeman's *Schools of Hellas*, Zimmern's *The Greek Commonwealth*, and Matthew Arnold's *Thoughts on Education*. The most avowed utilitarian cannot fail to profit by the perusal of these works, for they will widen the horizon of his knowledge and enable him, as Dr. Julius McLeod, of the University of Ghent, expressed it, to traverse

the highway of human progress across the revolutions of centuries, like a thread of gold, consolation for the sad spectacle offered by the history of kings and factions.

Let us revert to the persistent claim of the utilitarians, that we should have more of vocational civics and less of ancient history, as a means of training the youth for citizenship. The aggressive propagandists of modern studies should remember that the whole aim of Athenian education was to make the best possible citizen, and

to the attainment of this end all other objects were subordinated. What the Greeks accomplished, inspired by a city-state patriotism, should be held up as a shining example to the students of this generation, when we hear on every side the call to duty and unselfish service. Therefore, ancient history is an indispensable guide to civic virtue, and we have this testimony from the eminent authority, Mr. Alfred E. Zimmern:

The City-State was the centre and inspiration of all their most characteristic achievements, culminating in the great outpouring of literature and art and practical energy, of great men and great deeds, in fifth-century Athens. The world has seen nothing comparable to it either before or since.

That learned interpreter of Hellenic life and thought, Dr. S. H. Butcher, reminds us that the historians and the orators of Greece, after the lapse of two thousand years, still have a message for this troubled world of the twentieth century. Briefly stated, it is this: National life, like individual life, has an ethical basis; it is in character, and the institutions that grow out of character, that the true movement of a people's history is revealed. He also traces to the same source the highest ideals of statesmanship, characterized by the supremacy of spiritual over material forces and an unflinching courage to meet the issues of life. The glory of the City-State finally departed, and the record of her imperial ambitions is indelibly written in the pages of Greek history as a warning to all nations, if, perchance, the citizens thereof may be tempted to accept the leadership of a Cleon rather than the statesmanship of a Washington or a Lincoln. Greek history, properly taught, is rich with lessons in civic duty, statesmanship, and international obligation: then why dispute its sovereign right to a place in the High School curriculum? It appears that those who are directing the general assault upon the Humanities are guided by no definite and reasoned purpose, but, drifting with the changing tide of opinion, they are content to make surface education the prevailing fashion of the day. Notwithstanding this confusion of tongues among the schoolmen, we are encouraged by the faith of Professor Max Müller:

Civilization cannot endure if we cut the historical fibres that cling to their ancient soil. What is the original meaning of instruction? It is tradition. It was from the beginning the handing over of the experience of one generation to another, the establishment of some kind of continuity between the past, the present, and the future.

DEPARTMENT OF HISTORY,
Central High School, Philadelphia. LEWIS R. HARLEY.

Q. H. F. to J. F. K.

A while ago "J. F. K.," then a soldier in the trenches, published a poem entitled *Fugaces Anni* reproaching Horace for misrepresenting the flight of time while his estimate of it was warped by the presence of Chloe or Lalage and a plenitude of Falernian. It was so

characteristic of the popular appreciation of Horace as a poet of wine, women, and song, and little else, that it has provoked one lover of Horace to reply.

"A year to him was three drinks and a song":
How could you, J. F. K., do me such wrong?
I did a lot of camouflage, I know,
All Wein, Weib und Gesang, a pretty show;
But *you* should see with keener eyes, should guess
The phantom texture of the loveliness
Of Chloe, Lalage, and all the rest.
You should remember how the stern behest
Of Brutus's cause broke on our College life
And swept us eager youngsters into strife.
(We thought Harmodius had come again
To break, as in our favorite song, the chain
Autocracy had riveted on Rome:
We didn't reckon with the mob at home).

Commissions? Any fellow with a head
Could get one then, and your Horatius led
Some right upstanding lads. But you know how
Things went to smash at Phillipi; and now,
Well as I know that those things had to be,
That Brutus missed the road to make Rome free,
I don't much like to dwell upon that theme,
And when I must, had rather laugh, and seem
To treat it lightly—you should understand.
I hear they do the like in Yankee land.

And after that—a scrap of the Lost Cause,
No refuge in my country or her laws,
Beating my way home, penniless,—though 'home'
Were scarcely, then, a word that fitted Rome!—
My father dead, his property dispersed—
Whichever way I turned, I seemed accursed.
You talk of days that drag! My days stood still,
Went back and did it over, aye, until
I learned the trick of scribbling bitter verse,
Some not so bad, and some of it—well worse,
Just fit to prod the lagging hours across
That wretched clerk's desk.

It was little loss
That most of it was never published, yet
'Twas that that saved me, one must not forget.
It brought me Vergil. The white soul of him
Shone like a star on the horizon's rim
Through grime and murk. By that star's light I
came
To know my Tuscan knight, whose languid frame
Harbored a soul that never let it flinch
From any strain, when Rome was in a pinch.

He was my patron, gave me livelihood
And independence, not mere roof and food,
A chance to live, and room to be myself,
Gifts you can't estimate in terms of pelf.
He was my patron, but he was my friend,
My friend who needed me, to his life's end.

Just what he lacked, I had, and joyed to give,
And when he died, I almost ceased to live.

But I had done my bit, had given my song,
That was the soul of me, to build more strong
The fabric of the Roman State, new wrought
To match the pattern of Augustus's thought.
A strange man, that; a superman, you'd say.
We merely deified them in my day.
It wasn't hard to do, when we had seen
That mind at work. If I could make it mean
One half to you it meant to us who saw
The Pax Romana spread its firm-knit law,
Firm-knit, but flexible—aye, mark you that
(Not Prussian methods)—, fitting in so pat
The local folk ways and the Roman word,
That every land from Spain to Persia heard,
And hearing, straight turned Roman, swift to share
That pride majestic, that far-sheltering care!

It passed, I know, perished and passed, nor quite
Reached, ever, to that goal of heaven's height
The Vision set—and yet, if you can find,
Two thousand years from now, in human kind
Such living filaments of what you wrought
As I find now, you shall be sure you fought
Not vainly—Oh, not vainly, I nor you,
Nor any soul in any age that knew
The Summons of the Vision, winning so
Such stature as earth-gazers never know!

But hold thee, muse, abjure a lofty flight,
Lest pinions fail thee. J. F. K., good night.
BARNARD COLLEGE. GRACE HARRIET GOODALE.

REVIEW

On the Position in the Clause of *Ne* and *Ut* in Certain Documents of Colloquial Latin. By William T. Rowland. New York: Columbia University Press (1918). Pp. 44. \$1.00.

This dissertation, written under the direction of the Department of Classical Philology of Columbia University, and in particular of Professor Sturtevant, may in general be heartily commended. The author explains the proverbial position of *ne* and *ut* in colloquial Latin and applies this explanation with good results to certain vexed problems of modal syntax. The "certain documents of colloquial Latin" are the plays of Plautus and Terence, Cato's *De Agri Cultura*, Horace's *Satires* and *Epistles*, and Abbott's selection of Cicero's *Letters* (100 in number). To these texts are added, for purposes of comparison with standard Latin, Cicero's *Orations* and *Philosophical Works*, and Vergil's *Aeneid*. The material is therefore complete enough to ensure the certainty of the tendencies with which the author deals, and, although most of it had already been collected by others (to whom Dr. Rowland makes frequent reference), he makes new use of the facts.